Holy Communion

BISHOP OF WAKEFIELD

Presented to

Louise M. Kent.

Winnipeg,

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HOLY COMMUNION,

Preparation and Companion.

BY THE RIGHT REV.

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LORD BISHOP OF WAKEFIELD.

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HOLY COMMUNION.

PART I.

PREPARATION.

THE best Preparation is a HOLY LIFE.

So live as to be always ready to meet the Lord.

He who lives a holy life is always ready to *depart* and to be with Jesus. Must he not be always ready to *stay* and to be with Jesus in His blessed Sacrament?

The life of faith is a life full of the presence of God. Faith is the eye of the soul, and that eye looks not at the things which are seen, but at the things which are not seen. It *realises*—makes *real* to us—the presence of God and of the world unseen. The thought of that world unseen is never far away, nor long away, in a life of faith. In a life of faith, then, it is not like going on a long journey, for which the soul is unprepared, when we seek the close presence of our Lord and our God in Holy Communion. It is only like going a little step nearer, for which the soul should be always ready.

It is a poor way of making a "*continual* remembrance of the Sacrifice of the Death of Christ" to

live in daily forgetfulness of it, and to come to Holy Communion only two or three times in the year. I should not like to have to say every time I came, 'O God, I confess I have been too long without coming to this holy Sacrament; forgive me my neglect.' A life which cannot turn to Jesus at any time simply and naturally is a dangerous one. It is not a life of faith.

So the best preparation is a HOLY LIFE.

One who is always ready will gladly come often.

But will not coming often make me feel less? May I not make it too common, and so come with less reverence? No, you will not find it so. It is found, as a rule, that those who come oftenest come most reverently, and love best to come. In the Primitive Church the Lord's Supper was administered at least every Lord's Day. It would have seemed as strange to the early Christians to have a festival, such as Sunday always is, without Holy Communion, as to have a feast with nothing to eat. And certainly our Lord meant it to be a constant food for the souls of His people.

But, if I ought to live so as to be always ready, will there be any need of special preparation? Yes, you would wish to do all honour to your Lord, and to win all blessing for yourself. So you will prepare your soul. The preparation is like dressing your soul for a feast. You are going to feast with Jesus. You would not like to go to a feast at some great man's house without taking care to be clean

and well-dressed. But you are going now to meet One greater than the greatest on earth.

How then shall you prepare?

SELF-EXAMINATION.

The only thing said in the Bible about preparation for Holy Communion is this :—

"LET A MAN EXAMINE HIMSELF."

It is quite the way of the Bible to give great broad rules to guide us, but to leave us to fill up the way and plan of following these rules for ourselves. All the Bible tells us is that we must search into our own selves before we come. Plainly this is in order that we may know what we are, and what we have done, and how we have been living. This searching into our own selves is called SELF-EXAMINATION. The Bible does not tell us *how* to do it, so we must try to find that out for ourselves. We should naturally ask, Does our Church then help us? And at once we find it does. In the first of the two addresses to be used in giving notice of Holy Communion, we are told something about Self-examination. The Church there exhorts us to search and examine our own consciences, and that very earnestly and truthfully, and again to examine our life and conversation (which means the same as *conduct*) by the rule of God's Commandments. Now we could not do better than follow

this advice. What we have to do is to set our own hearts and lives side by side with God's holy law, that we may see where we have broken it, and how far we are from what God requires.

The Commandments.

I hope you have often thought of the reason why the Ten Commandments are read at the beginning of the Communion Service. It is plainly because by them we ought to examine ourselves before we come to the Lord's Holy Table. I am going therefore to take the Ten Commandments, and to set down a few questions about each of them to help you in this work of Self-examination. But before I do so there are several things I should like you to think about.

1. It will be the greatest possible help to you to practise *daily* Self-examination. Perhaps this sounds hard. But it is not really so. I do not want you to go through a long string of questions every day. What I want you to do is this :—Think over your life and character, and choose out two or three sins to which you find yourself most often tempted. Then each night when you first kneel down to say your prayers, examine yourself briefly as to these. Think of them in turn, and see whether you have given way to them, or whether you have watched against them, during the day, praying God to forgive you if you have given way to them, and thanking Him if you have been able to resist them. This

would only take you two or three minutes, and would greatly help you to know yourself and to watch against your besetting sins. If you practise this carefully, and if you come very often to Holy Communion, it will not be necessary to go through the Ten Commandments every time. Perhaps it would be enough to do this once in the month ; and at the other times when you are preparing for Holy Communion you might simply examine yourself more carefully and searchingly as to the same sins which you think of every night.

2. There is always a double danger in a long list of questions. Partly, there is the danger of their being gone through in a formal unreal way, which can do no good at all. And partly, there is the danger of feeling self-satisfied, and as if one was not so great a sinner after all, when one finds many questions as to sins of which one is not guilty. This last is a great danger, against which you must guard carefully, remembering that these questions are set down for all to use, and that some of them will be most needful to some persons, and some for others. So I should advise you to put a little mark against those questions you feel you most need to ask yourself, taking care, if possible, to have at least one so marked under each Commandment, and in general to ask yourself only these. Still it will be well sometimes to go through all the questions carefully, for God very often shows us at such times that we have really been guilty of sins we never sus-

pected, and we learn to know some of our "secret faults."

3. I am afraid I must keep you a little longer still before we come to our questions, for I think I ought to try to show you how you ought to understand those Commandments by which you are going to examine yourself. This is just what Jesus Christ Himself did in the Sermon on the Mount. He showed how the Jews of old took the Commandments in the *letter* only, while Christians must take them in the *spirit*. By the *letter* is meant only just exactly what the very words themselves say. By the *spirit* is meant all that God intended the words to mean. You can see what the difference is if you think of our Lord's first example. He took the Sixth Commandment, "Thou shalt do no murder." Now the Jews thought they never broke this Commandment unless they killed some one, but Jesus says even unrighteous anger and cruel unkind words break it.

I should like to give you three rules to help you to understand the Commandments in the *spirit*.

A. When anything is commanded or forbidden, all lesser things of the same kind are commanded or forbidden. [*Anger is a lesser thing of the same kind as murder.*]

B. When anything is commanded or forbidden, all like things of other kinds are commanded or forbidden. [*Honouring the Queen is a like thing of another kind to honouring your father and mother.*]

C. When anything is commanded the opposite is forbidden, and when anything is forbidden the opposite is commanded. [*You are commanded to honour your parents; therefore disrespect to them is forbidden. You are forbidden to murder; therefore love is commanded.*]

And now, *when* shall the Self-examination take place?

This little book is meant for those who come frequently to Holy Communion; so I think it will be sufficient if you make your Self-examination for the Sunday's Communion on the

FRIDAY EVENING.

First kneel down and say this short prayer :—

O MERCIFUL FATHER, I am about to search and examine my conscience by the rule of Thy Commandments. Teach me to know myself, and let no self-love, nor any slothfulness or careless unconcern, veil and cloak my sins from my sight. May Thy Holy Spirit enlighten me, that I may search into the most secret chambers of my soul, and discern the evil that is in me. And make me more and more to hate and mourn over my sin, that I may truly repent, and stedfastly purpose to lead a new life; through Jesus Christ our Lord. Amen.

Then ask yourself the questions which follow

slowly and thoughtfully, answering each one in your conscience honestly and truthfully. And when your conscience tells you you have sinned, then say :—

O MERCIFUL GOD, forgive me this sin, for Jesus Christ's sake. Amen.

EXAMINATION UPON THE TEN COMMANDMENTS.

Commandment I.

Have I honestly and heartily given myself to God, to serve Him with all my powers ?

Have I loved God with all my heart ?

Have I loved anything better than God, such as myself—or pleasure—or the world—or some other person ?

Commandment II.

Have I worshipped God with true heart-worship ?

Have I always tried to think of God as a Spirit, and to feel His presence, both in public and in private prayer ?

Have my prayers never been a dead dry form ?

Commandment III.

Have I always honoured God's holy Name, speaking it with reverence, whether in conversation or in prayer ?

Have I always honoured all that belongs

to God, such as His word, His house, His ministers, His people?

Have I ever made, or repeated, jokes about holy things, or upon words in the Bible?

Commandment IV.

Have I been thankful for God's Day, and used it to His glory?

Have I been glad to go to God's house, and to join in the prayers and praises of the Church?

Have I looked upon all days as lent by God, and remembered that I must give an account for my use of time?

Commandment V.

Have I paid due honour and respect to all set over me—in my home, in my country, in my church?

Have I striven for the grace of obedience and submission to others?

Have I been self-willed and obstinate, or ungracious and ill-tempered in my submission?

Commandment VI.

Have I injured no one in any way, but striven to do to others as I should wish them to do to me?

Have I borne no malice nor hatred in my heart, but thought kindly and charitably of all others?

Have I watched my words, and never spoken anything which would hurt another's feelings?

COMMANDMENT VII.

Have I been pure and chaste in thought, and word, and deed?

Have I carefully guarded eye, and ear, and heart, against all that could defile?

Have I been temperate and self-denying in all things?

COMMANDMENT VIII.

Have I been strictly honest in everything, never wronging any one in the least thing, and always, if possible, making restitution for any wrong I may have done?

Have I been true and just in all my dealings, never taking an unfair advantage, never neglecting to pay what was due from me?

Have I lived carefully as regards money, never spending more than I ought, but always giving to God a due proportion in works of charity?

COMMANDMENT IX.

Have I taken great care never to say anything carelessly about others so as to injure their character?

Have I always spoken the very truth from the heart?

If I have been tempted to speak what is

untrue, have I confessed it and asked forgiveness?

COMMANDMENT X.

Have I been content with what God has given me?

Have I guarded my heart against all covetous thoughts, and all unkind feelings towards others who are better off than myself?

Have I set my heart overmuch upon any earthly object of desire?

The following may sometimes be used instead of the foregoing:—

EXAMINATION UPON THE BAPTISMAL VOW.

I.—Have I striven to keep my Baptismal Vow by renouncing and fleeing from all kinds and degrees of sin?

1. Have I stedfastly resisted the temptations of the DEVIL?

Have I especially hated and avoided such sins as make man most like the Evil one? These are:—

(*a*) Pride; thinking much of myself, and of my own rights and position; not bearing to be slighted or affronted; not being willing to overlook and forgive offences.

(*b*) Lying; all untruthfulness and want of straightforwardness; all hollow, insincere

words; all hypocrisy, and pretending to be better than I am.

(*c*) Tempting; the leading others to sin by my words, or by my actions, or by my example, or by my neglect.

2. Have I stedfastly resisted the temptations of the WORLD?

Have I especially avoided, as far as I could, the company and friendship of the godless and worldly?

Have I kept from places and amusements which I know to be dangerous to my soul?

Have I kept from the snare of personal vanity?

Have I rooted out of my heart all covetous desires, and all craving after, and love of, money?

3. Have I stedfastly resisted the temptations of the FLESH?

Have I especially been wholly pure and chaste and modest, in thought, in word, in look, in act? Have I hated and fled from everything which could defile my soul with the least stain of impurity?

Have I been self-indulgent in eating or drinking?

Have I given way to sloth, indolence, love of ease, waste of time?

Have I practised self-denial in lawful things for Christ's sake?

II.—Have I striven to keep my Baptismal Vow by earnestly seeking to hold the true Faith, as I have been taught?

Have I searched the Scriptures, and constantly believed God's holy word?

Have I been faithful to my Church, and to her holy teaching?

Have I striven to live in a dutiful teachable humble spirit, not being proud of my own cleverness or learning?

III.—Have I striven to keep my Baptismal Vow by obediently keeping God's holy Will and Commandments?

Have I loved God with all my heart and mind and soul and strength?

Have I never loved, or sought after, anything more than God?

Have I loved my neighbour as myself?

Have I put away all selfishness, and tried to do good, as far as I was able, to all?

Also the following questions as to Prayer and Holy Communion may be useful:—

Have I prayed from my heart to God morning and evening?

Have I tried to remember God, and to lift up my heart to Him in secret during the day?

Have I made a faithful use of the public

worship of the Church, joining heartily in the prayers and praises, and worshipping God in spirit and in truth?

Have I faithfully obeyed my Saviour's dying command, and regularly and devoutly partaken of the holy Sacrament of His Body and Blood?

When you have finished your Self-examination, you should make a full and humble Confession to God, mentioning especially the sins you have dicovered.

For this purpose you may use any of the following

CONFESSIONS.

I.

O LORD, the God of mercy and compassion, I confess and bewail before Thee all the sins of thought, word, and deed, of wilfulness or weakness, of neglect or ignorance, by which I have provoked Thee to anger. Especially do I now confess that I have sinned against Thee by [*Here name the separate sins you have discovered in your Self-examination*]. **Spare me, O merciful Father, spare Thy sinful child, who cries to Thee for pardon. Turn not Thy face away from me, but forgive me my sins, and cleanse me from all unrighteousness; for the sake of Thy dear Son Jesus Christ our Lord. Amen.**

II

PSALM 51.

HAVE mercy upon me, O God, after Thy great goodness, according to the multitude of Thy mercies do away mine offences.

Wash me throughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against Thee only have I sinned, and done this evil in Thy sight, that Thou mightest be justified in Thy saying, and clear when Thou art judged.

Behold, I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, Thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness, that the bones which Thou hast broken may rejoice.

Turn Thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

O give me the comfort of Thy help again, and stablish me with Thy free Spirit.

Then shall I teach Thy ways unto the wicked, and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God. Thou that art the God of my health, and my tongue shall sing of Thy righteousness.

Thou shalt open my lips, O Lord, and my mouth shall shew Thy praise.

For thou desirest no sacrifice, else would I give it Thee; but Thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt Thou not despise.

O be favourable and gracious unto Sion; build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations; then shall they offer young bullocks upon Thine altar.

Glory be to the Father, &c.

III.

PSALM 130.

OUT of the deep have I called unto Thee, O Lord; Lord, hear my voice.

O let Thine ears consider well the voice of my complaint.

If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?

For there is mercy with Thee; therefore shalt Thou be feared.

I looked for the Lord; my soul doth wait for Him: in His word is my trust.

My soul fleeth unto the Lord, before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption.

And He shall redeem Israel from all his sins.

Glory be to the Father, &c.

IV.

LORD, as I add day to day, so sin to sin. Yet with all my heart would I turn to Thee, O God of penitents and Saviour of sinners. My soul out of the deep crieth unto Thee. I have sinned, O Lord, against Thee, heavily against Thee. Alas! woe is me for my misery! I repent, I repent. Spare me, O Lord. I repent; oh, help Thou my impenitence! Lord, have mercy upon me; heal my soul, for I have sinned against Thee. "Have mercy upon me, O Lord, after Thy great goodness;

according to the multitude of Thy mercies do away mine offences." Pardon the guilt. Heal the wound. Blot out the stains. Rescue me from the tyranny of my sins. "Who call tell how oft he offendeth? Oh, cleanse Thou me from my secret faults. Keep Thy servant also from presumptuous sins, lest they get the dominion over me." Lay not my sins to my charge. Deal not with me after my sins, neither reward me according to my wickedness. And for the glory of Thy all-holy Name turn from me all those ills and miseries which by my sins I have most righteously deserved. Hear, O merciful God, my unworthy prayers, through Jesus Christ. Amen. (*From Bishop Andrewes.*)

If you have now confessed your sins with real penitence and real desire to amend, and have either made, or firmly resolved to make, restitution for any wrong you may have done any one, you may humbly trust that your sins are pardoned for Christ's sake, for you must not doubt God's promises, and He has promised that, if we confess our sins, He will pardon them.

Then you may say the "PRAYER OF HUMBLE APPROACH" from the Communion Service :—

I DO not presume to come to Thy Table, O merciful Lord, trusting in my own righteousness, but in Thy manifold and great mercies

I am not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, whose property is always to have mercy. Grant me, therefore, gracious Lord, so to eat the Flesh of Thy dear Son, and to drink His Blood, that my sinful body may be made clean by His Body, and my soul washed through His most precious Blood, and that I may evermore dwell in Him, and He in me. Amen.

Also the following.

O HEAVENLY FATHER, I thank Thee that Thou hast so loved the world as to send Thy dearly beloved Son to die for us. Make me worthily to celebrate this memorial of His all-holy Sacrifice, that by it I may draw nigh unto Thee, and may be accepted in the Beloved.

O Jesu, Eternal Son of God, who didst take our flesh that Thou mightest offer it as a sacrifice for the sin of the world; I thank Thee for this Thy wonderful love; and beseech Thee to feed my soul with the precious food of Thy Body and Blood.

O Holy Ghost, who sheddest abroad the love of God in the hearts of His children, and leadest them into all truth, help my infirmities, and teach me how to pray, that I may worship the Father in spirit and in truth, and may be united with my dear Lord and

Saviour in this Holy Sacrament by Thy mighty power, who livest and reignest with the Father and the Son, One God for evermore. Amen.

O SAVIOUR of the world, who by Thy Cross and precious Blood hast redeemed me, save me and help me, I humbly beseech Thee, O Lord. Amen.

HYMN I.

ROCK of ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven Side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

Not the labours of my hands
Can fulfil Thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and Thou alone.

Nothing in my hand I bring,
Simply to Thy Cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the Fountain fly,—
Wash me, Saviour, or I die.

While I draw this fleeting breath,
When my eyelids close in death,
When I soar through tracts unknown,
See Thee on Thy Judgment Throne,
Rock of ages, cleft for me,
Let me hide myself in Thee. Amen.

AUGUSTUS MONTAGUE TOPLADY.

The following PRAYER ON THE PASSION may also be used during the preparation on Friday :—

O MOST loving Saviour, who wast "wounded for our transgressions," and "bruised for our iniquities," I adore and bless Thy infinite love and compassion, which brought Thee to such unutterable sufferings for me the chief of sinners. For me didst Thou suffer the agony in the garden, when Thy soul was exceeding sorrowful, even unto death, and Thy sweat was as it were great drops of blood falling down to the ground. For me didst Thou bear the cruel kiss of the traitor, and the forsaking of Thy chosen disciples. For me wast Thou falsely accused, and unjustly condemned. For me wast Thou mocked, and struck, and spit upon. For me didst Thou wear the sharp crown of piercing thorns. For me was Thy sacred Flesh mangled with the scourge. For me didst Thou go forth bearing the Cross until Thou didst sink under the load. For me didst Thou, even on this day of the week, hang in mortal agony

upon the Cross, the nails rending Thy holy Hands and Feet. For me didst Thou pray, "Father, forgive them;" for I too have crucified Thee by my sins. For me didst Thou endure the terrible hiding of Thy Father's Face, and the awful death-struggle, and the parting asunder of soul and body. O infinite Love, kindle in my cold heart the flame of love to Thee! Touch my dry stony heart with the rod of Thy power that the stream of love may flow forth! And "by Thine Agony and bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; Good Lord, deliver" me. Amen.

Or else this,

O MERCIFUL JESU, who didst bear Thy Cross for me, help me to take up my cross daily and follow Thee. Amen.

O Thou, who wast lifted up for me, draw me unto Thee, that I may love Thee better for Thy exceeding love to me. Lord, I love Thee, help Thou my want of love. Amen.

O heavenly Father make me to bear in my body the marks of the Lord Jesus by a pure and holy self-denying life. Amen.

O Lamb of God, that takest away the sins of the world; have mercy upon me.

O Lamb of God, that takest away the sins of the world; grant me Thy peace. Amen.

SATURDAY MORNING.

It will suffice to add to your Morning Prayer one or both of the following Prayers :—

O Lord, our God, the Bread of heaven, and the Life of the world, I have sinned against heaven and before Thee, and am not worthy to share in the heavenly Food of Thy most holy Feast. But do Thou, of Thy Divine goodness, grant me so to eat Thy Flesh and to drink Thy Blood that I may obtain remission of sins and eternal life; through Thine own perfect merits, who with the Father and the Holy Spirit art One God for ever and ever. Amen.

O LORD GOD, behold I am about to draw nigh to Thy Divine and heavenly Sacrament. Cast me not out, though I be defiled by a multitude of sins. I lift up my voice to Thee, not as being worthy to approach Thee, but looking only to Thy great goodness. O God, be merciful to me a sinner! I have sinned against heaven and before Thee, and am not worthy to look upon Thy holy and spiritual Table where Thine only-begotten Son Jesus Christ is, in a figure, set forth as a Sacrifice for me, a sinner stained with every defilement. O God, help me to draw near with faith, that I may receive all the benefits of that holy Sacrifice; through the same Thy Son Jesus Christ our Lord. Amen.

After your Morning Prayer say these three verses from the 24th Psalm, and try to think of them sometimes during the day :—

"Who shall ascend into the hill of the Lord? or who shall rise up in His holy place?

"Even he that hath clean hands, and a pure heart, and that hath not lift up his mind into vanity, nor sworn to deceive his neighbour.

"He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

SATURDAY NIGHT.

It is well to recall once again the remembrance of the sins you have already confessed, and to use to-night one of the Confessions given for Friday on pages 17 and 18, not as doubting God's forgiveness, but to deepen in yourself the sense of sin.

You may then add to your Evening Prayer one or both of the following Prayers :—

O LORD JESU CHRIST, who wast "crucified, dead, and buried," for us, teach us continually to crucify the flesh with the affections and lusts thereof, that we may die unto sin, and that all our corrupt affections may be buried in Thy grave. And, as Thou didst rise the third day from the dead, so grant that we also may rise evermore from the death of sin unto newness of life in Thee; that

so we may to-morrow worthily draw nigh to Thy holy Sacrament, and rejoice in the presence of Thee our risen Lord, who with the Father and the Holy Spirit art One God for evermore. Amen.

O LORD, I desire and long for the Bread of God, which is the Flesh of Christ. I desire and long for the Wine of heaven, which is His precious Blood. Oh, give me a deeper longing for this heavenly Food, and satisfy my soul with Thy goodness; through the same my Saviour Jesus Christ. Amen.

PSALM 116. 11, 12, 14–16.

What reward shall I give unto the Lord for all the benefits that He hath done unto me?

I will receive the cup of salvation, and call upon the Name of the Lord.

Behold, O Lord, how that I am Thy servant; I am Thy servant, and the son of Thine handmaid; Thou hast broken my bonds in sunder.

I will offer to Thee the sacrifice of thanksgiving, and will call upon the Name of the Lord.

I will pay my vows unto the Lord, in the sight of all His people, in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, &c.

HYMN II.

JESU, Thou joy of loving hearts!
Thou Fount of life, Thou Light of men!
From the best bliss that earth imparts
We turn unfilled to Thee again.

Thy truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee Thou art good;
To them that find Thee, all in all!

We taste Thee, O Thou living Bread,
And long to feast upon Thee still;
We drink of Thee, the Fountain-head,
And thirst our souls from Thee to fill.

Our restless spirits yearn for Thee,
Where'er our changeful lot is cast;
Glad when Thy gracious smile we see,
Blest when our faith can hold Thee fast.

O Jesu, ever with us stay;
Make all our moments calm and bright;
Chase the dark night of sin away;
Shed o'er the world Thy holy light. Amen.

RAY PALMER.

SUNDAY MORNING.

The following may be added to your Morning Prayer:—

O LORD, our God, the Bread of heaven and the Life of the world, I have sinned against heaven and before Thee, and am not worthy

to share in the heavenly Food of Thy most holy Feast. But do Thou, of Thy Divine goodness, grant me so to eat Thy Flesh and to drink Thy Blood that I may obtain remission of sins and eternal life; through Thine own perfect merits, who with the Father and the Holy Spirit art One God for ever and ever. Amen.

O HEAVENLY FATHER, I am about to draw near this day to the most Holy Sacrament of the Body and Blood of Thy dear Son. Have mercy upon me; have mercy upon me, for I am most unworthy. I deserve only to be cast out of Thy sight as unclean. But, O my God, look not upon my sin, but look upon the Face of Thine Anointed. Thy dear Son hath died that we may have access with boldness unto Thee. Therefore I come. Oh, may I so eat and drink that I may be partaker of the Body and Blood of Christ to the strengthening and refreshing of my soul, and may be one with Him through the power of the Holy Spirit. Hear me, and accept me, O most merciful Father, for the sake of the same my crucified Saviour. Amen.

"Create in me a clean heart, O God; and renew a right spirit within me." *Ps.* li. 10.

"Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God. My

soul is athirst for God, yea, even for the living God! When shall I come to appear before the presence of God?" *Ps.* xlii. 1, 2.

O Lord, I desire and long for the Bread of God, which is the Flesh of Christ. I desire and long for the Wine of heaven, which is His precious Blood. O give me a deeper longing for this heavenly Food, and satisfy my soul with Thy goodness; through the same my Saviour Jesus Christ. Amen.

Try as far as possible to keep your mind free from earthly thoughts and cares, and in a fit state for the holy service in which you are going to take part. Try to feel that you are going to meet your Saviour and your King. Offer up little mental prayers from time to time before you reach the Church, such as these :—

"Thou art my succour: haste Thee to help me."

"Lord, I am not worthy that Thou shouldest come under my roof."

"Thy face, Lord, will I seek."

"I will wash my hands in innocency, and so will I go unto Thine altar."

"Jesu, my Lord, I Thee adore;
Oh, make me love Thee more and more."

In order to come with a heart free from distractions, it is helpful, when possible, to attend an early Communion. This was the custom with Christians from very early times. We know that, quite at the beginning, there were some very sad scandals at the feasts at which the Lord's Supper was celebrated (see 1 Cor. xi. 17—22), and it is probable that, in consequence of this, it was found wise to order that the Sacrament should always be celebrated in the morning. Neither the Bible, nor the Church, lays down any rule about receiving the Holy Communion fasting, but whatever helps us to be reverent and devout in receiving it is good. We all like to say our private prayers the first thing, before all the little cares and distractions of the day come in and claim our thoughts and attention. So too we should be thankful that this most blessed and holy Service should be, when possible, the first great act of the opening day, and that the first food of the opening day should be that of this Sacred Feast. Yet no one's conscience should be troubled, if it be found needful to take some sustenance first. We cannot do better than quote the words of Samuel Wilberforce, Bishop of Winchester, in his last charge :—

"Come to early Communion as giving the first of the day, the freshness of the spirit, the unbrokenness of the heart, to that great Service. But if you cannot come in the early morning, have no scruple about taking ordinary food before you communicate."

PART II.

COMPANION.

THIS little book is meant to be used in Church at the time of Holy Communion. It is called a "COMPANION," because it is to go with you, to help you to understand the Service and to use it to your profit.

You will not use the Service to your profit unless you have prepared yourself well for it. The former part of this little book is meant to help you in that, and I shall take it for granted that you have tried, by self-examination, and confession, and very earnest prayer, to fit yourself for the high blessing and privilege you are now to enjoy. I must take it for granted. Yet I am almost afraid to do so. Oh, so much depends on this preparation! But the time of preparation is past. What we have to do now is to try to join in the holy Service as profitably as we can. Yet there may be time for something even now. Let me try to advise you how to spend these precious minutes.

BEFORE THE SERVICE BEGINS.

Come in good time to Church, kneel down, and say this short prayer:—

O GOD, I am in Thy presence. Shut out the world and all worldly things from me.

Send Thy Holy Spirit to help my infirmities, and bless to me this holy Service; through Jesus Christ our Lord. Amen.

Then ask yourself these short questions :—

Have I prepared myself well for this Communion?

Have I examined myself carefully and thoroughly?

Have I confessed my sins humbly and earnestly?

Am I really sorry for having sinned?

Do I thankfully remember my Saviour's love, and look to Him for mercy and pardon?

Am I resolved to strive hard to do better?

Am I in charity with all men?

Then say very solemnly to God :—

LORD, I repent: help Thou mine impenitence. Lord, I believe: help Thou mine unbelief. Lord, I love Thee: help Thou my want of love. Amen.

And now you must not be afraid. Surely you cannot be afraid of the Father who loves you more than the tenderest earthly father ever loved his child; or of the Saviour who loved you and gave Himself for you! No, you must not be afraid.

Listen! Jesus speaks to you: **"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."**

Listen again! It is the same voice of love: "Him that cometh unto Me I will in no wise cast out."

You cannot be afraid now.

If you have time, you may use some of the following Psalms or Prayers or Hymns before the Service begins :—

PSALM 51.

HAVE mercy upon me, O God, after Thy great goodness, etc. (*See page* 17.)

PSALM 130.

OUT of the deep have I called unto Thee, O Lord, etc. (*See page* 18.)

PSALM 116, 11, 12, 14–16.

WHAT reward shall I give unto the Lord for all the benefits that He hath done unto me?

I will receive the cup of salvation, and call upon the Name of the Lord.

Behold, O Lord, how that I am Thy servant; I am Thy servant, and the Son of Thine handmaid: Thou hast broken my bonds in sunder.

I will offer to Thee the sacrifice of thanksgiving, and will call upon the Name of the Lord.

I will pay my vows unto the Lord in the sight of all His people, in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, etc.

For Cleansing.

CLEANSE Thou me, O Lord, from my secret faults, and mercifully pardon my presumptuous sins, that I may receive Thy holy gifts with a pure mind; through Jesus Christ our Lord. Amen.

For Acceptance.

O LORD, our God, the Bread of heaven and the Life of the world, I have sinned against heaven and before Thee, and am not worthy to share in this heavenly food. But do Thou, of Thy Divine tenderness, grant me so to eat Thy Flesh and drink Thy Blood that I may obtain remission of sins and eternal life; through Thine own perfect merits, who with the Father and the Holy Spirit art One God for ever and ever. Amen.

For Holiness and the Spirit of Worship.

O LORD, "glorious in holiness, fearful in praises, doing wonders," I bow before Thee, though most unholy, praying Thee, of Thy mercy, to receive me for the sake of Thy spotless Son, and to make me holy, even as He is holy. I am not fit to take Thy sacred Name into my mouth; yet I beseech Thee that I may offer unto Thee even now my Sacrifice of praise, and with all the host of heaven set forth Thy glory. I am not sufficient of myself to think one holy thought, much less to love

Thee with all my heart; yet, O God, put forth Thy power, and take away this heart of stone, and give me a heart of flesh, that I may love Thee truly and worship Thee devoutly: through Jesus Christ my only Mediator and Redeemer. Amen.

HYMN I.

(N.B—*This hymn is suitable only for early morning.*)

I AM not worthy, holy Lord,
That Thou should'st come to me;
Speak but the word; one gracious word
Can set the sinner free.

I am not worthy; cold and bare
The lodging of my soul;
How canst Thou deign to enter there!
Lord, speak and make me whole.

I am not worthy; yet, my God,
How can I say Thee nay—
Thee, who didst give Thy Flesh and Blood
My ransom-price to pay?

O come! in this sweet morning hour,
Feed me with Food Divine;
And fill with all Thy love and power
This worthless heart of mine. Amen.

SIR HENRY W. BAKER.

HYMN II.

O GOD, unseen, yet ever near,
Thy presence may we feel;
And thus inspired with holy fear
Before Thine altar kneel.

Here may Thy faithful people know
The blessings of Thy love,
The streams that through the desert flow
The manna from above.

We come, obedient to Thy word,
To feast on heavenly Food;
Our meat the Body of the Lord,
Our drink His precious Blood.

Thus may we all Thy words obey,
For we, O God, are Thine;
And go rejoicing on our way,
Renewed with strength Divine. Amen.

EDWARD OSLER.

HYMN III.

JUST as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come!

Just as I am, and waiting not,
To rid my soul of one dark blot,
To Thee, whose Blood can cleanse each spot,
O Lamb of God, I come!

Just as I am, though toss'd about
With many a conflict, many a doubt,
Fightings and fears, within, without,
O Lamb of God, I come!

Just as I am, poor, wretched, blind:
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of God, I come!

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve:
Because Thy promise I believe,
O Lamb of God, I come!

Just as I am (Thy love unknown
Has broken every barrier down);
Now, to be Thine, yea, Thine alone,
O Lamb of God, I come!

Just as I am, of that free love
The breadth, length, depth, and height to prove,
Here for a season, then above;
O Lamb of God, I come! Amen.

CHARLOTTE ELLIOTT.

When the Clergy enter the Church, and kneel in Prayer, say this Prayer for them and for the Congregation:—

O THOU that hearest prayer, listen now to the prayers of Thy servants. Bless with the spirit of prayer and supplication those who are to minister to us in holy things, that they may offer unto Thy Name the incense of true devotion, and the pure offering of this holy Service. And grant Thy people grace to draw near with faith, and to take this holy Sacrament to their comfort; through Jesus Christ our Lord. Amen.

"Let Thy priests be clothed with righteousness: and let Thy saints sing with joyfulness."

NOTE.—*It is hoped that those who use this little book will study it at home, and will by degrees get familiar with the explanations and advice given, so as to be able to attend to, and enter into, the various parts of the Service without having to look each time at what is said about them. Do not let the words of this Companion turn you aside from the words of the holy Service itself.*

THE ORDER OF THE ADMINISTRATION OF THE LORD'S SUPPER,

OR

HOLY COMMUNION.

OUR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

We come to God with the prayer of His dear Son upon our lips. See how fitly it begins this holy Service. We can pray it in many senses. Perhaps in this place its meaning may be filled up in some such way as this:

OUR FATHER, most loving and gracious, WHICH ART IN HEAVEN, yet didst send Thy dearly beloved Son to take our flesh here on earth, HALLOWED BE THY NAME in the holy lives and conduct of all who name the Name of Christ. THY KINGDOM COME, that all men may know Him who gave Himself for them. THY WILL BE DONE IN EARTH by the showing of Thy dear Son's death till He come, AS IT IS IN HEAVEN, where the Lamb that was slain is for ever worshipped and adored. GIVE US THIS DAY OUR DAILY BREAD, feeding our souls with the precious food of the Body and Blood of Christ. AND FORGIVE US OUR TRESPASSES in all past neglect and unworthy Communions, AS WE FORGIVE THEM THAT

TRESPASS AGAINST US, seeking to be one with all men in the bonds of Christian fellowship. AND LEAD US NOT INTO TEMPTATION, saving us from all irreverence, all unbelief, all coldness and deadness of heart; BUT DELIVER US FROM EVIL, rescuing us from the power of all those sins which have had dominion over us, and granting us such freedom from bodily pain and sickness as may be good for us. AMEN.

THE COLLECT.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name, through Christ our Lord. *Amen.*

A most fitting prayer before self-examination and confession such as is about to follow. Think, O my soul, how God reads thy inmost thoughts, and knows thy most secret wishes. Wouldst thou know thyself even as God knows thee? Then pray for His Holy Spirit to show thee thyself, and to cleanse thy innermost chambers from every stain, as thou listenest to His Holy Commandments.

THE TEN COMMANDMENTS.

While the Commandments are being read, try to remember the sins you have found out in your self-examination. And recollect, if your heart does not condemn you in any one of them, "God is greater than your heart, and knoweth all things." So you have many more sins to be forgiven than those you can remember, and have great need to cry for mercy after each Commandment.

You will take notice that the Commandments

are read where they are to help to prepare you for the Holy Communion. A custom has grown up in modern times of breaking the Communion Service in two, and using only the first part to the end of the Sermon; and so it is often forgotten that this first part has anything to do with the holy Sacrament. This is a great mistake. The Commandments are read in this place that we may not forget to examine ourselves "by the rule of God's Commandments," and to see how many and great our sins are, before we draw near to the altar of our God.

You should, of course, have examined yourself already at home, but that you may not forget your sins, it is well to hear God's Law read aloud to you, and to let your conscience answer to each Commandment how you have kept it, or how you have broken it.

You will find set down, just in a word or two, opposite each Commandment the grace you must aim at, if you would fulfil the Commandment perfectly. This will remind you how far short you come in all.

Minister.

GOD spake these words, and said; **I am the Lord Thy God: Thou shalt have none other Gods but Me.**

Loving God with all my heart.

People. **Lord, have mercy upon us, and incline our hearts to keep this law.**

Oh, how sorely do I need mercy for the past, and grace for the future!

Minister. **Thou shalt not make to thyself**

True and spiritual worship.

any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord Thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me, and keep My Commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh His Name in vain. Great reverence.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it. Due observance of God's Day, and faithful use of time.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

Respect and obedience towards those set over me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

Loving my neighbour as myself.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

Perfect purity.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

Perfect honesty.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

Perfect truthfulness.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

Perfect contentment.

People. Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

"Make me to go in the path of Thy Commandments, for therein is my desire."

The Prayer for the Queen.

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of Thy chosen servant *VICTORIA*, our Queen and Governour, that she (knowing whose minister she is) may above all things seek Thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to Thy blessed Word and ordinance; through Jesus Christ our Lord, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

In thus praying for the Queen we are reminded of the words of St. Paul, who writes: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."—1 *Tim.* ii. 1, 2.

Or,

ALMIGHTY and everlasting God, we are taught by Thy holy Word, that the hearts of kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom: We humbly beseech Thee so to dispose and govern the heart of *VICTORIA* Thy servant, our Queen and Governour, that, in all her thoughts, words, and works, she may ever seek

Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. *Amen.*

Here follow

THE COLLECT, EPISTLE, and GOSPEL.

Thus the reading of God's holy Word is a part of our Communion Service, and we should hardly count any service complete without this. We will listen very attentively to the message God has for us in these precious portions of His Book.

THE CREED.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, and was crucified also for us under Pontius Pilate. He

The Church here sums up for us the teaching of God's holy Word upon the great truths of salvation. God keep us ever steadfast in this faith, and make us thankful for the truths so graciously made known to us! Note especially how the Eternal Godhead of Jesus Christ stands out in this Creed, and praise Him who, being God, yet "was made flesh, and dwelt among us."

suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead, Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, and the life of the world to come. Amen.

The Offertory Sentences.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt.* v.

Lay not up for yourself treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. In these words St. Paul gives you two good rules for your alms-giving. 1. It should be regular; and 2. It should be in proportion to your means. It is a great thing to settle what portion of your income you can give in charity, and to dedicate that solemnly to God. Many give away a tenth part of their income; and rich people can easily do that, or more. But the same rule cannot be laid down for all, and a smaller

where thieves do not break through and steal. *St. Matt.* vi.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matt.* vii.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father, which is in heaven. *St. Matt.* vii.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *St. Luke* xix.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix.

proportion might be all a poor man could give. Let your gift be at least something you would miss. Do not give to the Lord of that which costs you nothing. Of course you can give the amount you have settled to give in the way in which you think it will do most good, and there is no need to give it all though the Offertory. Yet the Offertory is a simple, regular, and secret way of giving, and in it you can obey your Lord's command not to let your left hand know what your right hand does. You should stand while these sentences are being read, at least till you have made your own offering. When you have done so, say in your heart:—

O LORD, "all things come of Thee, and of Thine own have we given Thee:" accept my poor offering through Jesus Christ. Amen.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly or of necessity, for God loveth a cheerful giver. 2 *Cor.* ix.

Let him that is taught in the word minister unto him that teacheth in all good things. Be not deceived, God is not mocked; for whatsoever a man soweth that shall he reap. *Gal.* vi.

While we have time let us do good unto all men; and specially unto them that are of the household of faith. *Gal.* vi.

Godliness is great riches, if a man be content with that he hath; for we brought nothing into the world, neither may we carry anything out. 1 *Tim.* vi.

Charge them who are rich in this world, that they be ready to give and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi.

God is not unrighteous, that He will forget your works and labour that proceedeth of love; which love ye have showed for His Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi.

To do good and to distribute forget not; for with such sacrifices God is well pleased. *Heb.* xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John* iii.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* iv.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* xix.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Ps.* xli.

The Offering of the Alms, and of the Bread and Wine.

You must not pass on without noticing two things which take place here.

First, the Priest humbly presents the Alms before God, placing them upon the Holy Table. So you should feel that what you have given you have given to God Himself, and this will make the Offering a much more solemn act, and a much more serious duty.

Secondly, the Priest now places upon the Holy Table so much Bread and Wine as he thinks sufficient. This in old times was always made a very solemn act. The Bread and the Wine, God's good gifts to us, are offered to Him to be blest by

Him, and given back to us as the signs and sacrament of better gifts still. When the Bread and the Wine are placed on the Holy Table, you may say :—

O GOD, all things are Thine, and from Thine hand have we received these fruits of the earth which we now offer to Thee. Accept them, O LORD, and bless them to us in this Holy Sacrament, that through them we may by faith receive the Body and Blood of Christ. Amen.

The Prayer for the Church Militant.

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men;

Offering of the Alms, and of the Bread and Wine.

We humbly beseech Thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty;

Beseeching Thee to

We begin this prayer by humbly beseeching God to accept our offerings, whether of money or of bread and wine, and to receive our prayers. Does it not sometimes put us to shame to ask God to accept the scanty offering we have perhaps grudgingly given? If you have given what you honestly think right, you can then without fear ask God to accept it.

The rest of this prayer is full of intercession for the Church and all its members. It has always been the custom of the Church to use much inter-

inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity and godly love.

For the truth, unity, and peace of the Church.

We beseech Thee also to save and defend all Christian Kings, Princes, and Governours; and specially Thy servant *VICTORIA* our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue.

For the Queen, and all in authority.

Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments:

For the Bishops and Clergy.

cession at the Holy Communion, from the feeling that we can best plead for others when we are setting forth that One Great Sacrifice which wins acceptance for all our prayers. We end this prayer with a thanksgiving for all God's servants who have died in His faith and fear; praying that we may follow their good examples, and with them be partakers of His heavenly kingdom. And surely it is a good and blessed thing, and full of comfort to many a mourning heart, thus to remember the holy ones at rest, for we are one with them in the blessed "Communion of Saints" now, and hope to be one with them in the glory of the "Life everlasting" hereafter.

For all God's people, especially the Congregation present.

And to all Thy people give Thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence they may hear, and receive Thy holy Word; truly serving Thee in holiness and righteousness all the days of their life.

For the afflicted.

And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

Thanksgiving for the departed.

And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom:

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

The Exhortation.

DEARLY beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the

When this Exhortation is read attend to it very carefully, for it is full of instruction. You will notice that the first part is taken chiefly from St. Paul's warnings to the Corinthians (1 *Cor.* xi. 27-31), and some of his words sound so terrible that we must take care that we understand them aright. In must be a very dreadful thing to be "guilty of the Body and Blood of the Lord," that is, to be guilty

benefit is great, if with a true penitent heart and lively faith we receive that Holy Sacrament; (for then we spiritually eat the Flesh of Christ, and drink His Blood; then we dwell in Christ, and Christ in us: we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and

of profaning and making light of these holy Gifts. This was what the Corinthians did when they made the Lord's Supper a time of feasting and excess, and of wicked pride and party spirit. Also it must be a very dreadful thing to "eat and drink our own damnation," but the word had not always in old times the terrible sense it now has, and in this place St. Paul certainly meant by it, not everlasting destruction, but simply guilt or condemnation. So that the mere word ought not to frighten us away from the Holy Table, though it ought to make us very anxious not to eat and drink unworthily. But again, we must not make a mistake about this word "unworthily," for there is a most true sense in which all of us eat and drink unworthily, as we ourselves say in the "Prayer of Humble Approach" farther on. It is not *sinners* who are in danger of coming unworthily, but *impenitent* sinners. The sinner who is fleeing from his sins will not be cast out as unworthy. The rest of this Exhortation you will more easily

be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble Himself, even to the death upon the cross, for us, miserable sinners, who lay in darkness, and the shadow of death; that He might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by His precious blood-shedding we obtain, ye must understand. While you listen to it, you can often turn the words into little secret prayers, such as these:—

O GOD, save me from the guilt of eating and drinking unworthily.

O GOD, make me to consider the Lord's Body, and to remember what holy things I am seeking.

O LORD, I judge and condemn myself for my sins: do Thou condemn me not.

LORD, I repent: help Thou mine impenitence.

LORD, I believe: help Thou mine unbelief.

O GOD of Love, make me to love Thee, and to love my brother also.

O LORD, fill me with thankfulness for all Thy mercies.

O TEACH me Thy holy will and pleasure, and make me to serve Thee in true holiness and righteousness all the days of my

ding He hath obtained to us; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him, therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

life; through Jesus Christ our Lord. Amen.

The Invitation.

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the Commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this Holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

You are invited to draw near with faith. Try to think that Jesus Himself invites you, that it is His gentle loving voice which is bidding you draw near, and that he is ready and waiting to lift from you the burden of your sin, and to give you pardon and peace.

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We

We are about to draw very near to God. Could we humble ourselves too much? And could words be found more humbling

acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For Thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please Thee In newness of life, To the honour and glory of Thy Name; Through Jesus Christ our Lord. Amen.

than these? Once more think of your sinful nature, and of your many sins. I hope they are all pardoned and washed away in the fountain that is opened for sin and uncleanness. But that is no reason why you should not remember them, and be humbled in the remembrance of them. The more you can feel your own sinfulness, the more you will feel God's great love and mercy in forgiving you. Perhaps you are sometimes grieved because this Confession speaks more strongly than you can feel. The remembrance of your sins is not very grievous to you, nor their burden very hard to bear. Do not be afraid. You cannot always feel as deeply as you would wish, nor can all feel alike. If you try to understand how sinful you are, and to lay your sins humbly before God, resolving to flee from them more earnestly, you need not vex yourself about not feeling very deeply. And you can make the words that seem unreal and too strong into another sort of confession (a confession within a confession), by saying in your heart, "Oh,

how little do I feel the burden of my sins! Lord, make them more grievous to me, and teach me how heavy this burden is to bear!" Then leave all to God. He will accept your repentance, though it is so poor, for His dear Son's sake.

The Absolution.

ALMIGHTY God, our heavenly Father, who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

You have confessed your sins to God, and He forgives you the wickedness of your sin. You must not doubt this, for that would be to doubt God's Word. But you will thankfully listen while God's messenger speaks his good tidings of pardon and deliverance. The Absolution is meant for the comfort and assurance of all who truly repent and believe. Say in your heart:—

O LORD, I thank Thee. My sin is great, but Thy mercy is greater. I believe Thou hast put away my sin. Glory to Thy Name, through Jesus Christ. Amen.

The Comfortable Words.

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him.

More comfort still. Do you yet doubt God's mercy, and the freedom of the pardon bought for you on the Cross? Then listen, and you shall doubt no more.

COME unto me all that travail and are heavy laden, and I will refresh you. *St. Matt.* xi. 28.

Try to think of Jesus Himself speaking these words to you with His own gentle loving voice. You have your burden, Then it is you He bids to come. And we will venture to add one more saying of His, most full of comfort to the trembling soul: "Him that cometh unto Me I will in no wise cast out."

So God loved the world, that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life. *St. John* iii. 16.

Another of the Lord's own gracious sayings. Surely it should fill our hearts with thankfulness and praise.

Hear also what St. Paul saith.

This is a true saying and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

St. Paul ends this saying with the words, "of whom I am chief." The chief of sinners! And what then am I? Yet it was for such that Christ Jesus came into the world. Surely this is a saying "worthy of all men to be received."

Hear also what St. John saith.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins. 1 *St. John* ii. 1.

"If any man sin." Then this speaks to *me*, for I have sinned. God be thanked for the blessed words! We have an Advocate—one to plead for us—and He is the propitiation—the atonement—the One who has taken away the barrier that stood between God and man, and won forgiveness for us. O Lord, may these truths ever be my comfort!

The Lifting up of Hearts.

Lift up your hearts.

Answer. **We lift them up unto the Lord.**

Priest. **Let us give thanks unto our Lord God.**

Answer. **It is meet and right so to do.**

It is to a heavenly feast you are invited, and your heart must rise to heaven.

The whole Service is a Sacrifice of thanksgiving. It is called the Eucharist, which means the Thanksgiving. It ought surely to be a glad and joyful Service.

Then shall the Priest turn to the Lord's Table, and say,

The Priest turns to the Lord's Table to show that he is no longer speaking to the people, but to God.

Try to join with all your heart in this act of praise.

IT is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto Thee, O Lord, *Holy Father, Almighty, Everlasting God.

* *These words* [Holy Father] *must be omitted on* Trinity Sunday,

Proper Prefaces.

These are used only at the Seasons named. In general we pass on at once to the rest of the Thanksgiving, beginning with "Therefore with Angels." You will not, however, fail to notice that the Seasons here named are Seasons full of thankful joy and praise to all Christian people, and therefore Seasons at which all Christian people should be glad to offer their "sacrifice of praise and thanksgiving" in this holy service. Try, if

possible, always to communicate at these Seasons. Your Easter Communion, according to the rule of the Church, must, above all, never be omitted. But, if you have a thankful remembrance of God's great mercies to you, you will not like to miss any of these holy and happy Seasons in which we bear in mind the great things God has done for us.

Upon CHRISTMAS DAY, *and seven days after.*

BECAUSE Thou didst give Jesus Christ Thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon EASTER DAY, *and seven days after.*

BUT chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord: for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon ASCENSION DAY, *and seven days after.*

THROUGH Thy most dearly beloved Son Jesus Christ our Lord; who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, &c.

Upon WHIT SUNDAY, *and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind,

in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of TRINITY *only.*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee and saying,

Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most high. Amen.

Oh, blessed and holy work of praise! It is Angels' work. They rest not day and night in their joyous worship. And we, though far off, would join our feeble voices with theirs, and echo their glorious song of praise, as they worship before the Throne of God.

Every voice in the church ought to join aloud in this angelic song, in which we laud (that is, praise) and magnify God, the Thrice Holy, Father, Son, and Holy Ghost. Try to forget self, and earth, and all around you, and to rise in spirit to the very courts of heaven as you utter these hallowed words.

The Prayer of Humble Approach.

WE do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. *Amen.*

Again we come back from our burst of heavenly joy to earth, and ourselves, and our sins. It must always be so. We cannot yet praise God as the Angels do. While we are here the remembrance of our sins and unworthiness must ever mingle, like a dark shadow, with our brightest praises. And we are now drawing very close to the most solemn and sacred part of our Service. So the thought of our unfitness to draw so near to God falls upon us, and we bow down in humble confession that "we are not worthy so much as to gather up the crumbs" under His Table. But we want to be more worthy. And therefore we pray God that we may so eat and drink the Flesh and Blood of His dear Son that both body and soul may be made clean and pure, and that we may be one with Him evermore. How fitting a prayer as we stand now, as it were, upon the very threshold of the Holy of Holies!

If you have time, while the Priest is setting in order the Bread and the Wine, and before he begins the next Prayer, you may say this prayer following:

For the Blessing of the Holy Ghost.

O HEAVENLY FATHER, send forth the Holy Ghost to bless and sanctify this Bread and Wine, that we may behold in them the Body and Blood of Christ, and, partaking of these holy emblems, may receive forgiveness of our sins and everlasting life; through Jesus Christ our Lord. Amen.

Or this,

O GOD, send down Thy Holy Spirit to bless to us these gifts of Thy hand, that receiving them with faith, we may be fed with the Bread of Life, which cometh down from heaven; through Jesus Christ our Lord. Amen.

THE CONSECRATION.

ALMIGHTY God, our heavenly Father, who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by His one oblation of Himself once offered) a full, perfect and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel com-

This is the most solemn part of the whole Service. Listen to it with great reverence. The Priest is speaking for you to God, and is consecrating, or making sacred and holy, the Bread and the Wine you are going to receive. In the first part of this prayer we speak of the one great Sacrifice offered by Jesus Christ on the Cross, and of the Holy Sacrament which He instituted for a perpetual memory of that His precious Death, praying God that we may so eat and drink as to be partakers of His most blessed

mand us to continue, a perpetual memory of that His precious death, until His coming again; Hear us, O merciful Father, we most humbly beseech Thee; and grant that we, receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood: who, in the same night that He was betrayed [a] took Bread; and, when He had given thanks, [b] He brake it, and gave it to His disciples, saying, Take, eat, [c] this is My Body, which is given for you: Do this in remembrance of Me. Likewise after supper

a Here the Priest is to take the Paten into his hands:

b And here to break the bread:

c And here to lay his hand upon all the Bread.

Body and Blood. In the second part the Priest imitates what our blessed Lord did at the Last Supper, taking the Bread into his hands, breaking it, and blessing it; and taking the Cup into his hands, and blessing it. This is the way the Bread and Wine have always been consecrated. You must notice that this Prayer is spoken all through to God, so that when the Priest is consecrating the Bread and Wine he is speaking to God, and not to the Congregation. This shows that we are making what is called a memorial, or a remembrance, of Christ's Sacrifice *before God*, as well as before man. In other words, we are pleading before God the one all-perfect Sacrifice, to which we trust for salvation, and of which we are about to partake. When this is over you must think of the Bread and Wine as very holy things, for we do not receive them as common bread and wine, but as becoming to us, spiritually and by faith, the Body and Blood of Christ.

He [d] took the Cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this; for this [e] is My Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of Me. *Amen.*

d Here he is to take the Cup into his hands:
e And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

You will now have some little space of time for private prayer and meditation, either before you go up to the Holy Table, or after you return to your place. It is a good rule to make, never to sit (unless you are obliged by weakness) during the whole of this Service. So spend this time on your knees. It should be a very blessed time to you, and an opportunity of prayer for which you should be very thankful. You ought to be able to pray with special fervour and earnestness at such a time, and surely you may believe God will graciously accept your prayers when you are offering them through the merits of that all-holy Sacrifice of His dear Son, which you are now commemorating.

Above all take care that you do not look about you, or watch others going to, or returning from, the Holy Table.

You can use any of the following words which you feel to help you, or for which there is time; but you will do well to pray also in your own words for such things as you feel you most need, and for such persons as you wish to remember before God.

Before Communicating.

O LAMB of God, that takest away the sins of the world, grant us Thy peace.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

"Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God. My soul is athirst for God, yea, even for the living God." *Ps.* xlii. 1, 2.

"Whom have I in heaven but Thee? And there is none upon earth that I desire in comparison of Thee." *Ps.* lxxiii. 24.

"I will go unto the altar of God, even unto the God of my joy and gladness." *Ps.* xliii. 4.

O Jesu, Thou hast said, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Lord, I am listening for Thy voice: I would open the door of my heart to Thee: oh! come to Thine unworthy servant, that I may indeed sup with Thee.

It is written, "Blessed are they which are called unto the marriage supper of the Lamb." O my Saviour, Thou hast called me. Praised be Thy holy Name! Lo, I come to this earthly foretaste. Oh, bring me to the heavenly banquet for Thy mercy's sake. Amen.

Praise.

Oh, taste and see how gracious the Lord is. Alleluia. Praise the Lord in the heavens; praise Him in the highest. Alleluia. Praise Him, all ye Angels of His; praise Him, all His host. Alleluia. Thee only, O Jesu, do we praise, with the Father and the most Holy Spirit, now and for ever. Amen.

Longing for Heavenly Food.

O LORD, I desire and long for the Bread of God, which is the Flesh of Christ. I desire and long for the Wine of Heaven, which is His precious Blood. Oh, give me a deeper longing for this heavenly Food, and satisfy my soul with Thy goodness; through the same, my Saviour, Jesus Christ. Amen.

To the Lord Jesus Christ.

O LORD JESU, God and Man, who didst feed five thousand with five loaves; feed Thy servants, we pray Thee, with the heavenly food of Thy Body, which Thou didst give for the life of men. Amen.

O LORD JESU, who art the true Bread of life, evermore give us this Bread. Amen.

O LORD JESU, who didst say, "Whoso eateth My Flesh and drinketh My Blood, hath eternal life, and I will raise him up at the last day," grant us so to eat and drink that we may live for evermore. Amen.

O LORD JESU, who didst take bread and say, "This is My Body," may we so eat (as discerning Thy Body) that we fall not into condemnation. Amen.

O LORD JESU, who didst take the Cup and say, "This is My Blood," may we so drink that Thy precious Blood may cleanse us from all sin. Amen.

O LORD JESU, who didst say, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," make Thy servants so to come unto Thee that they may find rest unto their souls. Amen.

O GOOD Shepherd, Lamb of God, Bread of Life, have mercy upon us, and accept us, now and evermore. Amen.

Pleading Christ's merits.

O GOD most holy, I come before Thee, unclean, unholy, chief of sinners. Look not on my sin, O God, but look upon the Sacrifice that was offered to take away sin. Behold, before Thee I, most unworthy, would make memorial of that most worthy Sacrifice. Behold, before Thee I would plead the Offering once made for the sin of the whole world. I have nothing else to plead. I have no offering of my own to bring. The Sacrifice of Thine own dear Son—that is my plea. Oh, cast me not out, but accept a poor sinner, for the sake of the sinless One. Amen.

For supply of Spiritual needs.

LORD, I am not worthy of the least of Thy mercies, yet, trusting to Thy loving-kindness, I draw nigh. I am guilty; and I come to Him who hath power to forgive sins for pardon. I am sick; and I come to the true Physician for the healing of my soul. I am blind; and I come to the Light of the world for light in my darkness. I am poor; and I come to the Lord of all things for the true riches. I am naked; and I come to the King of glory for the white robe of righteousness. O merciful Jesu, hear me, and grant me all that my soul needeth, both now and evermore. Amen.

For Faith.

O GOD, who alone canst give sight to the

blind, open the eye of my soul to look at the things which are not seen. Lift it from the earthly elements of Bread and Wine that I may gaze upon the Lamb sacrificed for me, and see my Saviour giving for me His most precious Body and Blood upon the altar of the Cross; that so I may adore His love, and offer unto Him the incense of holy worship; through the same Thy Son Jesus Christ our Lord. Amen.

For Healing Virtue.

O LORD JESU, who didst heal the woman who touched the hem of Thy garment in the crowd, I would stretch out the hand of faith and touch Thee even now. Oh, let the healing virtue come forth and make me whole; for Thine own mercy's sake. Amen.

For the sense of Christ's Presence.

O LORD JESU, who wast known to the two disciples at Emmaus in the Breaking of bread, have mercy upon me; open mine eyes that I may see; and make Thyself known to Thine unworthy servant in this Breaking of bread. Hear me, O Jesu, who livest and reignest, with the Father and the Holy Spirit, One God evermore. Amen.

For the Blessings of the Sacrament.

O BLESSED JESU, our Lord and our God, we are about to obey Thy dying Command, and to do this in remembrance of Thee. We plead Thy all-precious Sacrifice before the heavenly Throne. We believe that Thou art evermore interceding for us above, presenting before the eternal Father Thy sacred Body, with its

blessed wounds. So would we plead for acceptance through the same all-prevailing Sacrifice. O Lamb of God, slain for us, we crave and long for a share in Thy glorious merits. O Christ, our Passover, sacrificed for us, with desire do we desire to eat this Passover with Thee. We desire to be fed, nourished, strengthened, with the precious sustenance of Thy Body broken and Blood shed for us. Receive us, unworthy though we are, and make us partakers of Thy all-holy Sacrifice; who livest and reignest with the Father and the Holy Ghost, One God evermore. Amen.

HYMN IV.

(Part I.)

BE still, my soul! for God is near;
The great High Priest is with thee now;
The Lord of Life Himself is here,
Before whose Face the Angels bow.

To make thy heart His lowly throne
Thy Saviour God in love draws nigh;
He gives Himself unto His own,
For whom He once came down to die.

He pleads before the Mercy-seat—
He pleads with God; He pleads for thee;
He gives Thee Bread from Heaven to eat—
His Flesh and Blood in mystery.

I come, O Lord!—for Thou dost call—
To blend my pleading prayer with Thine;
To Thee I give myself—my all,
And feed on Thee and make Thee mine.
Amen.

(PART II.)

O BODY broken for my sake,
And dying on the awful tree,
That I from death new life should take
And live engrafted into Thee;

O Living Bread! who once didst die
And lay Thee down in rocky tomb,
Within my heart for ever lie,
And shed Thy brightness o'er its gloom.

O Precious Blood! so freely shed,
Sweet pledge of pardon from above;
Speak to my heart, so cold and dead,
And wake it into life and love.

Speak better things than Abel's blood,—
My ransom paid, my sins forgiven,
My soul restored to peace with God,
My place prepared for me in Heaven.

O Sacred Food! O Cleansing Stream!
Fill all my soul with love Divine;
O Thou, who didst my life redeem,
Come to my heart and make me Thine!

Amen.
W. D. M.

HYMN V.

AND now, O Father, mindful of the love
That bought us, once for all, on Calvary's Tree,
And having with us Him that pleads above,
We here present, we here spread forth to Thee
That only Offering perfect in Thine eyes,
The one true, pure, immortal Sacrifice.

Look, Father, look on His anointed Face,
And only look on us as found in Him;
Look not on our misusings of Thy grace,
Our prayer so languid, and our faith so dim;
For lo! between our sins and their reward
We set the Passion of Thy Son our Lord.

And then for those, our dearest and our best,
By this prevailing Presence we appeal;
Oh, fold them closer to Thy mercy's breast,
Oh, do thine utmost for their souls' true weal;
From tainting mischief keep them white and clear,
And crown Thy gifts with strength to persevere.

And so we come; oh, draw us to Thy feet,
Most patient Saviour, who canst love us still;
And by this Food, so awful and so sweet,
Deliver us from every touch of ill:
In Thine own service make us glad and free,
And grant us never more to part with Thee,
Amen.

REV. WILLIAM BRIGHT.

HYMN VI.

HERE, O my Lord, I see Thee face to face;
Here faith can touch and handle things unseen;
Here would I grasp with firmer hand Thy grace,
And all my weariness upon Thee lean.

Here would I feed upon the Bread of God;
Here drink with Thee the royal Wine of heaven;
Here would I lay aside each earthly load,
Here taste afresh the calm of sin forgiven.

I have no help but Thine; nor do I need
Another arm save Thine to lean upon;
It is enough, my Lord, enough indeed;
My strength is in Thy might, Thy might alone.

Mine is the sin, but Thine the righteousness;
Mine is the guilt, but Thine the cleansing Blood:
Here is my robe, my refuge, and my peace—
Thy Blood, Thy righteousness, O Lord, my God!
Amen.

HORATIUS BONAR.

HYMN VII.

WITH weary feet and sadden'd heart
From toil and care we flee,
And come, O dearest Lord, apart
To rest awhile with Thee.

The courts of Heav'n were lost to view,
The world had come between;
But here the veil is rent in two;
We see the things unseen.

Our sins, in Thy pure light descried,
Stand out in dread array;
But here in Love's absolving tide
Their guilt is wash'd away.

With strife of tongues distraught and worn
Our troublous way we trod;
But cast ourselves this holy morn,
Into the peace of God.

And oh! what depth of joy, as thus
We bend the trembling knee,
To know that Thou art one with us,
And we are one with Thee! Amen.

HYMN VIII.

1. *Our Unworthiness to draw near.*

GREAT and glorious Father, humbly we adore Thee,
Poor and weak and helpless sinners in Thine eyes;
Yet, in meek obedience, low we fall before Thee,
Trusting, pleading, only Jesus' Sacrifice.

2. *The Memorial before God.*

Bowed beneath Thy footstool, yet with boldness pleading
This the only plea on which our hope relies,
Unto Thee, O Father, all Thy mercy needing,
Make we this Memorial of Christ's Sacrifice.

3. *The Memorial before Man.*

To our brother sinners we repeat the story,
('Tis the Gospel story pictured to our eyes,)
Ever in this Service, till He comes in glory,
Showing forth the Saviour's priceless Sacrifice.

4. *Christ pleading His Passion for us above.*

For His own dear members He is interceding,
Far above in light unseen by mortal eyes;
Yet is present now, His faithful children feeding,
Giving His own Self, their one true Sacrifice.

5. *The receiving of the heavenly Food.*

Then, O gracious Father, bent in reverence lowly,
We would taste the pledges we so dearly prize,

Food that none may dare to take with hands unholy
Feasting on the once accepted Sacrifice.

6. *The Offering of Ourselves.*

Hath He died to save us, in His love so tender,
And shall we repay Him nought but fruitless sighs?
Nay, our souls and bodies, all we have, we render:
Father, for His sake accept our sacrifice.

7. *The Angels worshipping the Lamb.*

Great and gracious Father, at Thy right hand glorious,
As our souls to Thee in trembling worship rise,
Lo! the Lamb once offered reigneth now victorious,
And the Angel choirs adore His Sacrifice!

8. *Our Adoration of the glorified Saviour.*

We too would adore Thee, Saviour, ever raising
Praises to the Lamb who reigns above the skies.
Oh, the mercy boundless! Oh, the love amazing!
Glory be to Thee, our one true Sacrifice!
Alleluia. Amen.

WILLIAM WALSHAM HOW.

HYMN IX.

O THOU, before the world began,
Ordained a Sacrifice for man;
And by the Eternal Spirit made
An Offering in the sinner's stead;
Our everlasting Priest art Thou,
Pleading Thy Death for sinners now.

Thy offering still continues new,
Thy vesture keeps its blood-stained hue;
Thyself the Lamb for sinners slain,
Thy Priesthood doth unchanged remain;
Thy years, O God, can never fail,
Nor Thy blest work within the veil.

Oh! that our faith may never move,
But stand unshaken as Thy love;
Sure evidence of things unseen,
Now let it pass the years between,
And view Thee bleeding on the Tree,
Our Victim and our Priest to be! Amen.

CHARLES WESLEY.

THE RECEPTION.

You are now to draw near and receive the Bread of life, and the Wine of heaven. Jesus waits for you. Think of Him as present in Spirit to welcome you, to feed you, to bless you. Do not take any book in your hand, but say in your heart, as you leave your place :—

O MY Jesus, I come to Thee. Thou art present in power to heal. Let me touch but the hem of Thy garment, and I shall be whole.

Then go up quietly. Do not be in a hurry to kneel at the altar-rails before there is room, nor push in so as to kneel too closely together, as that disturbs others, as well as yourself. If you have to wait a little for your turn, either kneel or stand in secret prayer. You will find time, either while waiting, or after you have knelt down at the rail, for some such short prayers as these, which you should know beforehand :—

"LORD, I am not worthy that Thou should-

est come under my roof, but speak the word only, and Thy servant shall be healed."

"LORD, be merciful unto me: heal my soul, for I have sinned against Thee."

"I will wash my hands in innocency, and so will I go unto Thine altar."

When you are waiting for the Bread, say in your heart:—

THOU hast said, "The Bread that I will give is My Flesh, which I will give for the life of the world." Behold the servant of the Lord: be it unto me according to Thy word.

The Minister, when he gives you the Bread, will say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

After the words "everlasting life" you can say "Amen" softly. And at the end you can say in your heart:—

LORD, I believe: help Thou mine unbelief.

LORD, I thank Thee: help Thou mine unthankfulness.

You may then say secretly:—

"My Beloved is mine, and I am His." *Cant.* ii. 16.

When you are waiting for the Cup, say in your heart:—

THOU hast said, "My Blood is drink indeed. Whoso eateth My Flesh and drinketh My

Blood hath eternal life." Behold the servant of the Lord: be it unto me according to Thy word.

"I will receive the Cup of Salvation, and call upon the Name of the Lord."

The Minister, when he gives you the Cup, will say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

You may say "Amen," as before, softly, after the words "everlasting life." At the end you may say in your heart:—

"The Blood of Jesus Christ cleanseth from all sin."

You may then say secretly:—

"Thanks be unto God for His unspeakable gift." 2 *Cor.* ix. 15.

"Praise the Lord, O my soul: and all that is within me praise His holy Name." *Ps.* ciii. 1.

"O my God, Thou art true! O my soul, thou art happy!"

Do not kneel long at the altar-rail, but go back to your place, taking care not to look about you, as soon as the next one after you has received the Cup.

After Communicating.

You will not forget the advice to spend all the time during which others are communicating on your knees in prayer or meditation, if your health and strength permit you.

You may now use any of the following words which you think will help you, or you may pray in

your own words, and thank God for His goodness to you :—

For a worthy life.

THANKS and praise be to Thee, O Lord! Keep Thy servants, O heavenly Father, in all their ways, and may they so live that men may take knowledge of them that they have been with Jesus. Amen.

"Thou art a place to hide me in: Thou shalt preserve me from trouble: Thou shalt compass me about with songs of deliverance." *Ps.* xxxii. 8. *P.B.*

For the safeguard of Christ's Presence.

O GOD, whose blessed Son was with Thy three faithful servants in the burning fiery-furnace, so that no harm came to them; may He be with us in all our fiery trials, that the flames of temptation may not hurt us; through the same Thy Son, Jesus Christ our Lord. Amen.

To Jesus, for Perseverance.

BLESSED JESU, who hast vouchsafed to receive Thy sinful servants to Thy most holy Feast, keep them ever more by Thy grace. Amen.

BLESSED JESU, who hast graciously fed Thy servants with heavenly manna, lead them in the narrow way that they lose not the promised land.

BLESSED JESU, who hast in mercy washed Thy servants' sins away in the sacred Blood of Thy all-holy Sacrifice, keep them clean and pure from wilful sin.

BLESSED JESU, who hast taken Thy unworthy servants into the blessed Communion of Saints, joining them in holy fellowship with Thyself, and with all Thy faithful people throughout the world, and with all Thy blessed Saints departed, make them to walk worthily of their high and holy calling.

BLESSED JESU, who hast given to Thy servants a share in Thy precious Cross and Passion; strengthen them to bear their Cross after Thee; and in the hour of suffering and of death, good Lord deliver them. Amen.

For the Life of Christ.

O GOD, Thou hast graciously fed my soul with the Bread of life, and made me verily and indeed to eat and drink of the Body and Blood of my crucified Saviour. I humbly thank Thee for these precious Gifts of Thy love; and beseech Thee that, through the merits and power of that holy Sacrifice which I have hereby commemorated, my soul may be filled with the Divine Life of my ascended Lord, and that, abiding in Him, I may bear much fruit to Thy glory; through the same Jesus Christ our Lord. Amen.

It is a very helpful practice, whenever you come to the Holy Communion, to fix beforehand upon some special object for which to pray with special earnestness. This may be some need of your own soul, or something you desire for another. Now will be the time for laying this matter before God, earnestly beseeching Him to hear you for the sake of that precious Sacrifice which you have just com-

memorated. You must, of course, do this in your own words.

You should also make this a time for praying very earnestly for any whom you wish to remember before God. Pray now for your dearest relations, asking for each separately whatever blessing you most desire for them. Pray for your Church, your Clergy, your Parish, all the sick persons you know of in your parish, or in whom you take an interest, for your Godchildren, for any who have offended or wronged you, for the Missions of the Church, especially those you know most about, for any good works, or religious societies, in which you take part, for the conversion of any whose wicked lives are a sorrow to you. If there is going to be a Confirmation in your parish, pray for those about to be confirmed.

This will give you plenty to do whilst the rest are communicating. If, however, the numbers are great and the time long, you can take your Bible and read a portion, and think and pray about it. Such portions as the following would answer for this purpose :—

Psalm xxiii. Isaiah liii. St. Matt. xxvi., verses 17–30. St. Matt. xxvi., verses 31–46. St. Matt. xxvii., verses 26–37. St. Matt. xxvii., verses 38–54. St. John vi., verses 47–58. St. John xiv., verses 18–31. St. John xv., verses 1–16. St. John xx., verses 19–31. Phil. ii., verses 5–11. Phil. iii., verses 7–14. 1 St. John ii., verses 1–17. 1 St. John iii., verses 1–11. Rev. iii., verses 14–22. Rev. vii., verses 9–17.

If you still have time, you may use now the Psalms and Hymns given at the end of the Service, instead of at the end. *See pages* 87–93.

CONCLUSION OF THE SERVICE.

The Lord's Prayer.

OUR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power and the glory, For ever and ever. Amen.

The Lord's Prayer should be said in this place with great thankfulness and joy. You should try to feel as a child speaking to a loving father, who has forgiven everything, and given new pledges and tokens of his fatherly love. You may use the prayer very much in the same way as is shown you at the beginning (*see* page 39), only when you say, "Hallowed be Thy Name," you will specially thank God for His goodness to you in letting you partake of this Holy Sacrament; and when you say, "Forgive us our trespasses," you will specially think of your own coldness and wandering of thought in the Service. Do not forget to notice that the Doxology ("For Thine is the kingdom," &c.) is here used, giving to the prayer a character of praise and thanksgiving.

The After Prayers.

O LORD and heavenly Father, we Thy humble servants entirely desire Thy Fatherly goodness mercifully to accept this our sacrifice of

In this prayer (1) we pray God to accept "our sacrifice of praise and thanksgiving." This is a fitting description of the whole Service, which should be an offering to God of glad and joyous

praise and thanksgiving; most humbly beseeching Thee to grant that by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this Holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all

worship. This is what is meant by the word "Eucharist." (2) We pray that all the benefits of Christ's passion (that is, of His suffering) may be granted not only to us but to the whole Church—to all God's faithful servants. (3) We offer to God another sacrifice, namely, that of "ourselves, our souls, and bodies." (4) We ask God to accept this sacrifice, not because we are worthy to offer it, nor because it is worthy to be offered, but only through Jesus Christ our Lord. The solemn offering of ourselves to God is a most important act, which you must never omit. As you make this offering, you can say in your heart some such words as these:—

"O GOD, this is all I have to offer. It is most unworthy. Yet take it, and make it more fit to be offered, and let me never take back what I now give to Thee. Amen."

honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Or this,

ALMIGHTY and ever living God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O heavenly

This prayer is (1) a thanksgiving, and (2) a prayer for perseverance. (1) We thank God for feeding our souls with the spiritual food of Christ's most precious Body and Blood, as well as for the pledge and assurance God gives us in this Sacrament of His favour and goodness, and of our being one with His dear Son, and heirs of His everlasting kingdom. No doubt the Church in these words would remind us of the wonderful sayings of our Lord: "He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him;" and "Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day."—*St. John* vi. 56 and 54. (2) We ask God for the grace of perseverance, that we may continue in the holy fellowship of His saints, and serve Him in all good works. Here you may pray in your heart:—

"**MAKE** me to go in the

Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

path of Thy Commandments: for therein is my desire." O God, may I "watch and pray that I enter not into temptation." O my Father, help me to "press toward the mark for the prize of the high calling of God in Christ Jesus." Amen.

The "Gloria in Excelsis."

GLORY be to God on high, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins

Now we raise our hearts and voices to the highest pitch of praise, and once more join with Angels in their heavenly songs, breaking forth with the words in which the multitude of the heavenly host praised God for the birth of the Saviour which was Christ the Lord. O dull sluggish hearts, lift yourselves up yet once again! Rise from earth and earthly things, and adore your God and King. "O sing praises, sing praises unto our God: O sing praises, sing praises unto our King." And yet it is not all joy and gladness of heart: not all a canticle of praise and triumph.

of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

See how after our first outburst of praise, we come down, as it were, from heaven to earth, as we remember our sins and our need of mercy. In this poor sinful world we cannot always sing Alleluia. So our song of joy takes for a moment a sadder tone, as we think how poor and unworthy, after all, our Service has been, and we cry, "O Lord God, Lamb of God, that takest away the sins of the world, have mercy upon us." Yet we cannot end with words of sadness: so once more we lift up our hearts, and crown our Service with an outburst of holy praise to Him who hath redeemed us with His Blood, and who is One with the Father and the Holy Ghost in the glory of the ever blessed and glorious Trinity.

The Blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst

Try to think of Jesus saying, "Peace I leave with you, My peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid" (*St. John.* xiv. 27). You have come to your Saviour for healing and life and salvation; and He has surely granted your heart's desire, and

you and remain with you always. *Amen.*

is now bidding you depart in peace. A holy calm, a sweet sense of resting in the Lord, should come to you as you hear these words. And you will feel that God is with you, and that you go forth with the blessing of God the Father, Son, and Holy Ghost, upon you. Once more look up and say :—

"THANKS be unto God for His unspeakable gift!" Amen.

AFTER THE SERVICE.

Do not be in a hurry to leave the Church directly the Service is over. Wait at least until the Clergy have gone back to the Vestry, and say one or more of the following Thanksgivings and Prayers :—

O MOST merciful Father, who knowest our weakness and infirmities, have mercy on Thine unworthy servants, and forgive all that has been amiss in this holy Service. Our hearts have been cold, our thoughts have been wandering, our devotions have been dull and lifeless. O God, we long to love Thee and serve Thee better. Pardon us through the mercies of Him who gave Himself for us, and accept us, unworthy though we be, for His sake. Grant, Lord, that we may learn to worship Thee better, and to know the blessedness of drawing nigh to Thy dear Son in His holy Sacrament. Help our dim Faith to realise

better Thy love and Thy power. Keep us from falling back, and lead us ever onward, from strength to strength, and from grace to grace, through Jesus Christ, our only Mediator and Redeemer. Amen.

PSALM 103.

PRAISE the Lord, O my soul: and all that is within me praise His holy Name.

Praise the Lord, O my soul: and forget not all His benefits;

Who forgiveth all thy sin: and healeth all thine infirmities;

Who saveth thy life from destruction: and crowneth thee with mercy and loving-kindness;

Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

He shewed His ways unto Moses: His works unto the children of Israel.

The Lord is full of compassion and mercy: longsuffering, and of great goodness.

He will not alway be chiding: neither keepeth He His anger for ever.

He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

For look how high the heaven is in comparison of the earth: so great is His mercy also toward them that fear Him.

Look how wide also the east is from the west: so far hath He set our sins from us.

Yea, like as a father pitieth his own child-

ren: even so is the Lord merciful unto them that fear Him.

For He knoweth whereof we are made: He remembereth that we are but dust.

The days of man are but as grass: for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever and ever upon them that fear Him: and His righteousness upon children's children;

Even upon such as keep His covenant: and think upon His commandments to do them.

The Lord hath prepared His seat in heaven: and His kingdom ruleth over all.

O praise the Lord, ye angels of His, ye that excel in strength: ye that fulfil His commandment, and hearken unto the voice of His words.

O praise the Lord, all ye His hosts: ye servants of His that do His pleasure.

O speak good of the Lord, all ye works of His, in all places of His dominion: praise Thou the Lord, O my soul.

Glory be to the Father, &c.

THE NUNC DIMITTIS.

LORD, now lettest Thou Thy servant depart in peace: according to Thy word.

For mine eyes have seen: Thy salvation,

Which Thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles : and to be the glory of Thy people Israel.

Glory be to the Father, &c.

FROM THE TE DEUM.

THOU art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb.

When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God, in the Glory of the Father.

Glory be to the Father, &c.

"I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me to the banqueting house, and His banner over me was love." *Cant.* ii. 3, 4.

For strength for our journey.

O GRACIOUS and merciful Father, who didst send Thine Angel, and feed Thy servant Elijah with heavenly food, so that "he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the Mount of God;" we praise and bless Thy Holy Name for that Thou hast fed Thy servants this day with the Bread of life, and refreshed their fainting souls with the fruit of the heavenly Vine. Lead us on our way, we pray Thee, in the strength of this

Food, that we faint not, nor be weary in well-doing. Give us the grace of perseverance, that we may travel safely through the wilderness, until we come to the Mount of God, the heavenly Zion; through Jesus Christ our Lord. Amen.

HYMN X.

JESU, gentlest Saviour,
Thou art in us now,
Fill us with Thy goodness
Till our hearts o'erflow.

Multiply our graces,
Chiefly love and fear;
And, dear Lord, the chiefest,
Grace to persevere.

Oh, how can we thank Thee
For a gift like this,—
Gift that truly maketh
Heaven's eternal bliss?

Ah, when wilt Thou always
Make our hearts Thy home?
We must wait for heaven;—
Then the day will come. Amen.

REV. FREDERICK WILLIAM FABER.

HYMN XI.

THE King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His,
And He is mine for ever.

Where streams of living water flow
My ransomed soul He leadeth,
And, where the verdant pastures grow,
With food celestial feedeth.

Perverse and foolish oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid,
And home, rejoicing, brought me.

In death's dark vale I fear no ill
With Thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy Cross before to guide me.

Thou spread'st a table in my sight,
Thy unction grace bestoweth,
And oh! what transport of delight,
From Thy pure Chalice floweth.

And so through all the length of days
Thy goodness faileth never;
Good Shepherd, may I sing Thy praise
Within Thy house for ever. Amen.

SIR HENRY W. BAKER.

HYMN XII.

O LOVE, who formedst me to wear
The image of Thy Godhead here;
Who soughtest me with tender care
Through all my wanderings wild and drear;
O Love, I give myself to Thee,
Thine ever, only Thine to be.

O Love, who ere life's earliest dawn
On me Thy choice hast gently laid;
O Love, who here as Man wast born,
And wholly like to us wast made;—
O Love, I give myself to Thee,
Thine ever, only Thine to be.

O Love, who once in time wast slain,
Pierced through and through with bitter woe;
O Love, who wrestling thus didst gain
That we eternal joy might know;—
O Love, I give myself to Thee,
Thine ever, only Thine to be.

O Love, who lovest me for aye,
Who for my soul dost ever plead;
O Love, who didst my ransom pay,
Whose power sufficeth in my stead;—
O Love, I give myself to Thee,
Thine ever, only Thine to be.

O Love, who once shalt bid me rise
From out this dying life of ours;
O Love, who once o'er yonder skies
Shalt set me in the fadeless bowers;—
O Love, I give myself to Thee,
Thine ever, only Thine to be. Amen.

C. WINKWORTH (*from the German*).

As you go home, say to yourself:—

"The Lord is on my right hand: therefore I shall not fall."

"He shall keep thee in all thy ways, that thou dash not thy foot against a stone."

THANKS BE TO GOD. AMEN.

THANKSGIVING.

As the best PREPARATION for Holy Communion is a HOLY LIFE, so the best THANKSGIVING after Holy Communion is a THANKFUL LIFE. Live as one would live who felt he had received a great blessing. Live as one who had been brought very near to God and to Heaven; as one who had received great and precious gifts from God, and has given his whole heart and life to God in return. The memory of the holy and blessed Service you have taken part in ought to be a secret thought of happiness to you. It should come back to you often in the day, and fill you with a sense of peace and comfort. And this secret thought will help you to be gentle and loving and charitable in your conduct, so that men will be able to take knowledge of you that you have been with Jesus. It is a poor sort of thanksgiving just to go through some form of words, while there is no real thankfulness in the heart or in the life.

Yet when the heart is really thankful, it longs for words in which to speak its thanksgiving. And you will do well to use some special words of praise and thanksgiving at your Evening Prayers after Holy Communion.

For this purpose you can use any of the words given at the end of the Service, on pages 87–93.

Another thanksgiving is added, specially fitted for use on Sunday Evening after Holy Communion.

A Thanksgiving after Holy Communion.

O GOD, who hast in Thy great mercy permitted me to draw near this day to the blessed

Sacrament of the Body and Blood of Thy dear Son; I give Thee hearty thanks and praise for this Thy goodness. Lord, I thank Thee: help Thou my unthankfulness. Teach me more and more to feel and know the richness and freedom of Thy love. Teach me more and more to prize and to long for this holy feast of heavenly Food. Give me an ever-thankful heart, that so I may live ever a life of thankfulness, serving Thee, not as a slave, but as a loving child, in the spirit of adoption, and as sharing in the glorious liberty of Thy children. Oh, keep me from falling back; lead me onward by Thy grace; and bring me at last to the unveiled presence of my Saviour in heaven, through the same Thy Son Jesus Christ our Lord. Amen.

THANKS BE TO GOD. AMEN.

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Entreat me not to
leave thee or to depart
from thee, for where thou
goest I will go &
whither thou lodgest I
will lodge also. Thy
people shall be my
people & thy God my
God

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